

ving Armenian community has dwindled to less than three thousand with one church and two clubs.

#### IMPORTANT ANNOUNCEMENTS

St. Vartanantz commemoration is scheduled for Sunday, February 9, 1986. At the conclusion of Divine Liturgy, dinner will be served followed by a short program dedicated to the memory of St. Vartanantz who laid down their lives to protect the religious freedom and the national identity of the Armenian people. Every Armenian regardless of his church affiliation should feel obligated to observe the Feast of St. Vartanantz by attending the church services, dinner and program.

We feel exceedingly pleased to learn that Monic Gortzounian, (Janian) has given birth to a healthy and beautiful boy named Nicola-Vazken on Tuesday, January 21, 1986 at Wilson Memorial Hospital. Our heartfelt congratulations go to the lucky parents Mr. & Mrs. Erick Gortzounian, Dr. & Mrs. Henry Janian, Mr. & Mrs. Kenneth Kradjian and Mr. & Mrs. Kourken Gortzounian of Paris, France. We fervently pray that Nicola-Vazken grows up with the grace of God and becomes a source of great joy.

Louise Rockwell, an active member of the Women's Guild and a faithful member of our church, has spontaneously provided candles for the Epiphany Ecumenical services which was held in our church on Sunday evening January 12, 1986. We deeply appreciate her generous gesture.

We would like to call to the attention of our parishioners that the following changes take place during Lent: 1. We do not receive or pass the Voghchooyn (Kiss of Peace) 2. Holy Communion will not be administered. Those in need of Holy Communion may see the pastor following Divine Liturgy. 3. We do not approach the Celebrant at the conclusion of the Divine Liturgy to kiss the Gospel.

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# SUNRISE

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FEBRUARY, 1986

**Saint Gregory The Illuminator  
Armenian Apostolic Church**

BINGHAMTON, N. Y.

# ST. GREGORY THE ILLUMINATOR ARMENIAN CHURCH

12 Corbett Avenue, Binghamton, N. Y. 13903

## SUNRISE

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### TRUE FREEDOM

Freedom is a great word! It is the heart of the authentic American way. But we are losing it. We are losing it because we have lost its secret. We have made freedom something else than it was meant to be. It has come to mean "I can do as I please." That is not freedom; that is license! It is as un-American as Karl Marx. Doing as one pleases is utterly destructive of freedom. It leads inevitably, irrevocably, inexorably to bondage.

Freedom's delicate balance is the responsibility of the free. Every freedom has its contingent obligation. Neglect the obligation and you forsake the freedom. Freedom of life carries with it the obligation to protect life. It does not mean freedom to take life. It does not mean one can interfere with another's life. It does mean "I am my brother's keeper."

Freedom of speech does not give one the right to abuse speech. It does not mean a man can say or write anything he wants without regard for others. It is not freedom to lie or to bear false witness or to gossip. It is not even the freedom to tell the truth about others just because it is true. It does mean speech is to be used to protect the right of speech.

Freedom of worship, by the same token, does not mean freedom not to worship! This does not mean worship must be legislated: that men must be made to worship contrary to their own conscience and will. But it does mean that men who will not worship in the name of freedom of worship, are forfeiting their right to such a freedom, not by any legal process, but by the law of God.

For men can be truly free only in an atmosphere which takes

God seriously. The delicate plant of freedom prospers only in the soil of devout and Godly men. Secularism, like crab grass, chokes the life out of freedom. You do not have to be a student of history to prove this for yourself. The very men, who in the name of freedom, are trying to secularize our public life, are poisoning the roots which give them their freedom. "The Lord knows the way of the righteous: but the way of the ungodly shall perish."

### THE POWER OF A CHALLENGE

People are never inspired by a job or a family where nothing is asked of them. They are inspired by challenges. French general and political leader Charles de Gaulle, who knew a great deal about activating a nation, said, "A man of character finds a special attractiveness in difficulty since it is only by coming to grips with difficulty that he can realize his potentialities!" And it was American psychologist and philosopher William James who said, "Need and struggle are what excite and inspire us."

When Jesus called his disciples, he did not call them to ease and comfort. Instead he called them to take up their crosses and follow him, he told them the way would be narrow and hard, and he summoned them to sacrifice. Why would anyone be willing to join a movement that included such danger and hardship? Because such a challenge possesses an appeal that is universal. Garibaldi who helped make Italy a united nation recruited the army with which he liberated Italy by calling for such as were ready to accept cold, hunger, nakedness and death.

When Mother Teresa of Calcutta accepts a new young girl into the Missionaries of Charity, she is not nearly so gentle with them as we might expect. The rule is that she must go to the Home of the Dying the very next day and begin. Sister Bernard, one of the original twelve who began with Mother Teresa, says of the early days of the order, "It was tough. And she wanted it to be tough. She did not want to make it easy."

### QUICK QUIPS

- The church is not an art gallery for the exhibition of eminent saints but a hospital for the curing of sick sinners.
- If absence makes the heart grow fonder, how some people must love the church.
- The difference between a person chewing gum in church and a cow chewing her cud is that the cow usually looks thoughtful.

- Modern parents divide their time between worrying over how their children are going to turn out and when they will turn in.
- Before I got married, I had six theories about bringing up children. Now I have six children and no theories.
- Some people throw their tongues into high gear before they get their brains going.
- A good many car drivers do not need seat belts as much as they need strait-jackets.
- One trouble with the world is that there are too many clowns who are not in the circus.

#### HEAVENLY HUMOR

- The three sons of a lawyer, a doctor, and a minister, respectively, were talking about how much money their fathers made.

The lawyer's son said, "My father goes into court on a case and often comes home with as much as fifteen hundred dollars."

The doctor's son said, "My father performs an operation and earns as much as two thousand dollars for it."

The minister's son, determined not to be outdone, said, "That is nothing. My father preaches for just twenty minutes on Sunday morning and it takes four men to carry the money!"

- A minister was asked to inform a man with a heart condition that he had just inherited five million dollars. Everyone was afraid the shock would cause a heart attack and the man would die.

The minister went to the man's house and said, "Joe, what would you do if you inherited five million dollars?" Joe responded, "Well, pastor, I think I would give half of it to the church."

And the minister fell over dead.

#### IS THERE ANY SAFE WAY TO GET RID OF INSOMNIA?

Some reasons for inability to sleep or for repeated interruptions during sleep may be the overuse of alcohol, coffee, tea and tobacco. Severe emotional tensions at work and within the family structure can be important reasons for sleeplessness. Overexcitement and overtiredness contribute to a restless sleep or to difficulty in falling asleep.

Some drugs taken for general medical conditions may act as stimulants. Pills, like the amphetamines and thyroid tablets, can, when taken

too late in the day, overactivate the body and cause insomnia. Dietary indiscretion and loading the stomach full of food before going to sleep can be disturbing.

Not all people need the same amount of sleep. Occasionally the body's own reserve is such that a few hours may be all that is necessary. Unless this is realized some people punish themselves by fitfully tossing in bed and taking their insomnia as a personal insult. For them it would be much wiser to get out of bed, read, or listen to the radio and television until the feeling of sleep overcomes them.

Very often insomnia can become a habit pattern which can be broken by studying the physical and emotional reasons with your own doctor. He will tell you that in his practice there are dozens of people who insist they have not slept more than an hour a night for the past forty years. He will also tell you that none of these patients gives any evidence of exhaustion which they should if this were true.

I find that many patients are adult enough to examine the basic reasons for their insomnia and, by rearranging their patterns of living and avoiding emotional stress, are able to break their poor sleep habits.

#### FROM THE MAILBOX

Dear Very Rev. Fr. Sooren Chinchinian,

First, let me congratulate you and all the parishioners on the occasion of Christmas and New Year wishing full of joy, health and prosperity. Enclosed you will find a check to cover my dues. Please let me know if this payment is for 1985 or 1986. A statement showing my pledge balance will be helpful.

I am also sending a special gift for the Sunrise newsletter. The Sunrise is a very good source of spiritual inspiration and church information. I deeply appreciate receiving it regularly because I desire contact with fellow-Armenians but often find it difficult to participate in church activities considering my circumstances.

ECUMENICAL SERVICE

Respectfully yours  
Jane Davidian-Yurko  
Endicott, New York

This year, the honor of hosting the annual ecumenical service sponsored by the southside ecumenical council was given to St. Gregory Armenian Apostolic church. The Epiphany Service took place on Sunday evening, January 12, 1986 and was well attended by approximately one hundred

parishioners from the churches that comprise the Southside Council.

Our pastor, Very Rev. Fr. Sooren Chinchinian, led the procession of priests and ministers through the church as traditional Armenian music was provided by St. Gregory's choir and its organist, Michael Findikyan. Psalm eighty-six was sung in antiphon by Jack Injajigian and Michael Findikyan. Readings from the Book of Genesis and the Prophecy of Isaiah were offered as candles were distributed and lit among the congregation. The candles burned brightly as the Gospel according to St. Luke, chapter 2, verses 8 through 14 was read and the Nicene Creed was recited.

Afterwards, several uplifting hymns from the Divine Liturgy of the Armenian Church and Christmas Carols were sung by the choir harmoniously. A litany of peace was offered with the faithful making the responses. The collection was taken as Rose Ketchoyian with her captivating voice sang a beautiful solo. The refreshing homily was then delivered by Very Rev. Fr. Sooren Chinchinian explaining the significance of the Epiphany Feast. After the benediction was pronounced, the clergy led a procession from the church sanctuary followed by the congregation as the choir performed additional music from the Armenian church liturgy.

At the conclusion of the service, the assembly adjourned to the church hall for a meal graciously provided by the ladies of the St. Gregory's Women's Guild. The culinary talents of Ursula Findikyan were apparent as a delicious soup and assorted sandwiches were enjoyed, served by the members of the Women's Guild, along with coffee and a variety of cookies and pastries. An evening of worship, fellowship, and exchanges was experienced by all attending, enhancing the purpose of the Southside Ecumenical Council to promote understanding of the faiths represented.

Pamela Russell

#### A VISIT TO MIDDLE-EAST

The summer of 1985 was a special one in my life as I fulfilled a desire to visit the Middle East including the Holy City of Jerusalem. As I reflect on that journey, I marvel at the places I visited, the people I saw and the friends I made. Originally, last summer was to have been one only of study, including a brief visit to the East Coast to attend a friend's wedding. With the postponement of the wedding, those plans changed and I embarked on this once in a lifetime adventure. And adventure it was to be as my friends and I entered a world so foreign to us as Americans yet so familiar to us as Armenians. A land where many of our relatives and friends had spent a por-

tion of their lives, including my grandmother who lived in Aleppo, Syria many years ago.

Our group included my two friends Mark and Jim Malkasian. While traveling together, we experienced the sights and sounds, the smells, the feel of a land and culture so different from that of Fresno, California. Our itinerary included an initial stop in Amman, Jordan and then on to Syria, Israel and Egypt. It was on this trip that I was to learn much more about myself and experience a greater degree of self-reliance and confidence.

Following an initial hectic flight from Los Angeles to Amman, via Chicago and Vienna, I found myself in a place where my knowledge of foreign languages was to be of little use since I do not speak Arabic. We found a taxi to take us over the desert from Queen Aliya airport to Amman on a beautiful, warm, star-filled summer night. The lights and sounds of the big city were quite a shock after the peaceful trip from the airport. Our hotel was right in the middle of the old section of town, near the Roman ruins and the St. Thaddeus Armenian Apostolic Church.

We had hardly adjusted to the change in time and environment when we were awakened at 4:00 a.m. by the sound of the call to morning prayer at the local mosque, whose loudspeakers are located right outside of our hotel window. It is a sound we will become used to very quickly as we hear it throughout the day and throughout our trip. The sounds at first startling become strangely soothing making me meditate upon Armenian life before the Genocide when the call must have pierced a similar peaceful morning somewhere in Turkey.

Amman is a mixture of modern and old as it is a relatively new city built for the most part in the last twenty years. It is filled with the ancient Arabic-Islamic culture and people. Built on a number of hills, the city was a vast museum to my uninitiated eyes. People watching on the street was my favorite pastime.

While strolling through downtown, we saw an Armenian name on a storefront of a photography shop and decided to enter. It was the first of what was to be a common occurrence on our travels, the Armenian shopkeeper surrounded by his Arab neighbors. We became immediate friends with the owner, charmed by the hospitality and friendliness of our new acquaintances who fill us in on the world of the Armenian living in the Middle East. The litany is to become a familiar one. The Arabs have never harmed the Armenians but the Armenians say, "The land is not ours, this is not our home." The clear desire is to leave and emigrate to America. And indeed the once thriv-